# Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, MAY 7, 1831. NO. 19.


## RELIGIOUS MISCELLANY.

### "I AM THE LIGHT OF THE WORLD."

We copy from the Herald of Truth another communication of its correspondent F.

This declaration was uttered early in the morning, and, as it was our Lord's custom to draw analogies from passing occurrences, it is very naturally supposed that it was suggested by the rising of the sun. This must have given it a force and beauty, of which, in the more reading, we can form no conception. Accustomed as we are to regard Jesus Christ as the founder of a religion which has spread over a great part of the earth—identifying with him, as we do, the wide establishment and influence of Christianity, we are not aware of the singular sublimity of feeling, which such declarations as that which I have chosen for my text, manifest in our Saviour. The name of Christ has been heard in the remotest corners of the earth—it has been assumed by kings and nations as their most honorable title—his doctrine has civilized man, and given a tone and character to the institutions of human society;—in view of these things, inseparably associated as they are with the idea of Jesus, it appears perfectly natural that he should have pronounced himself, what he has been actually proved to be, the *light of the world*. We can see nothing singular, nothing striking in this declaration.

But carry yourselves back, and consider what Jesus was—how he stood in relation to the rest of mankind when he uttered these words, and put forth such a lofty pretension. He was not then known and venerated as the author of a great Revelation. He was not then acknowledged as at the head of a grand moral revolution, but he was an obscure, solitary, persecuted *individual*,—and was it for such an one to declare that he was *the light of the world?* Go back and visit the crowded cities of ancient Europe, observe their deeply rooted systems of opinions and faith—their splendid forms of religion, their thousand deities, their glittering temples, their gorgeous ceremonials—turn to the resorts of Grecian philosophers, and the celebrated schools of Egypt, and when your minds are filled with vast ideas of *greatness* and *power*, then direct your steps to Judea—to Jerusalem—that despised part of the earth, and amidst an ignorant Jewish multitude, you hear an individual clad in the coarse garments of a Jewish peasant—you hear him telling the people around him, that he had come to be *the light of the world*—that he would draw *all* men unto him—that he was sent to be the Saviour of mankind—that he is to the rest of men what the sun is to the earth. His field he declares to be *the world*. He bears no instrument of war; he is backed by no martial array; he produces no imperial warrant. A few humble fishermen are his only companions. What can induce him to make such extravagant statements—to use such lofty language? It must be raving fanaticism. But not an incoherent expression falls from his lips. His very enemies confess that "never man spake like this man." There is a composure, prudence, and dignity in his whole conduct and character, not only utterly at variance with every supposition of an undue excitement of feeling, but exhibiting a wisdom of which history can bring no other example. What, then, we must again ask, could have induced one situated as Jesus was, poor, without a patron, and almost without a friend, to have spoken thus loftily of himself, of the importance of the results of his labors? It was from a conviction of the truth that he spake, and his was the sublimest faith that the world ever witnessed.

When I consider the circumstances of Jesus, his humble condition, blest with scarcely a single token of success; when I see how those bad passions were excited which he aimed to allay, how the sword was drawn when he would have dispensed peace, how opposition swelled around him as he proceeded; when I perceive that he never relaxed that loftiness of feeling and action which he assumed—that without ever being betrayed into the least extravagance, he spoke and acted under the consciousness of having a great work to do, passing from suffering to suffering, as if from triumph to triumph, I can conceive of nothing more grand. Though the moral darkness blackened around him, yet with as much confidence as if he saw all that darkness dispersed, he declares himself *the light of the world*. To be sure he had the promise of God that success should crown his labors. But he was not permitted to see it. It was an elevated principle of faith then that sustained him, and I want no higher evidence that he came from God. I know nothing in the ordinary course of things—I can find nothing in the condition of Jesus at all equal to creating and sustaining such an exaltation of mind as he exhibited, leading him, as it did, amidst poverty, persecution, the entire destitution of all human means of success—all human grounds of hope, to urge such high claims—to express such noble convictions. In the state of mind which our Lord evinced, there is the impress of a divine hand, and a convincing proof, that God was with him, as he never was with any other being. I would say it with reverence, had I witnessed the opening of the heavens, and the descent of the Spirit, and heard the voice declaring, 'this is my beloved Son, in whom I am well pleased,' the feeling of certainty remaining on my mind could not have been stronger.

### FAMILY WORSHIP.

On this important but neglected duty, we extract the following excellent thoughts from a volume of family sermons, edited by the Rev. J. R. Beard, of Manchester, and just republished in this city from the second English edition. The volume itself contains several valuable discourses on practical subjects, and we are happy in recommending it to the attention of our readers.

One effect will most certainly result from family devotion—the improvement of the filial affections; and this improvement will increase the power of religion on the youthful mind. Can a child, think you, hear his father pray for him, and not feel his heart warm?—pray, with that fervency and with those tones, which only a father's heart can know, and only a father's tongue can utter;—pray to the great Parent of all, to smile upon his offspring, and bless him; to pour down upon him the riches of his benignity, in temporal and spiritual mercies; to guard him from the snares and evils of sin, and keep him pure and happy;—pray, that when his parental eye is closed in death, God would watch over the orphan and the widow, and bring them all together again under happier circumstances;—and not feel his bosom glow with fervent love to so kind, so tender a parent? And love for the parent would gently lead the child to love his parent's God; to reverence the book from which his father draws his hopes; to be kindly disposed towards those for whom his father prays; and to welcome the admonitions which, with parental solicitude, his father gives.

Thus would the filial and religious affections aid each other by their mutual operation. All the tender associations connected with the name of parent—of a religious parent, would be transferred to religion; and religion's influences would deepen and sanctify the stream of filial reverence and love.—And when separated from the family and family endearments, the reflection that he was still the object of affectionate and anxious remembrance before the mercy-seat—that as the morning opened and the evening closed the prayer would arise and arise for him, from the same hearth around which he too once had kneeled, would surely fill the heart of a child with the most grateful emotions, and bend his knee before the omnipresent God, that their mutual prayers might mingle and ascend to Him, who hears at once the prayers of the remotest ends of the earth.

In fact, it is not easy to imagine the way in which the religious affections can be duly cultivated, if family worship be neglected; since the religion of home is the natural and appropriate nutriment and support of the immortal part of our nature. You must not imagine that public offices of devotion will suffice. Whatever is connected with home has an efficacy which can be derived from no other quarter; and the affections which have home for their centre, possess a character and an energy peculiar to themselves.

But the families who unite prayers with breaking of bread, are bound together by a closer bond than the common alliances of life. They are taught, by unquestionable authority, that they have entered upon an eternal existence. This knowledge gives a character and a sacredness, unknown to the families which are of this world merely, to all the apprehensions which they form, and to all the relations which they bear one towards another. They have entered upon an eternal existence—the ties which bind them are therefore never to be destroyed. What a grandeur does this add to family connexions!—Every union, however exalted, which is merely earthly, will return to earth; and every relation of the same nature can endure at most but three score years and ten. Kings may glory in their sceptres, and warriors in the renown of their victories; but the time approaches when kings and conquerors will have laid aside their emblems of greatness, and mingle as equals with their kindred dust. Whilst parents will ever remain parents, and children will retain the endearing appellation, and all the ties of kindred and affection will, through the consecrating influence of religion, change only to become more pure, rich and hallowed. But if, parents, you have formed a communion which may become eternal, if you have awakened the element of an immortal existence, how great is the responsibility under which you lie, and how anxiously should you occupy every means by which yon may secure for yourselves and your offspring, the overpowering weight of glory, that awaits those who live together as the heirs of life! Listen, then, to the voice of admonition—adopt a means of pre-eminent efficacy, a means of piety which has been honored by the observance, and sanctioned by the living testimony, of the best Christians in every age. Bring the matter before God. In prayer seek his direction: let your decision be in agreement with your convictions. Under a full sense of the importance of family prayer—such a sense as I cannot but think the argument in favor of it will create in a teachable mind, difficulties and impediments will be made to yield, and the duty be performed with constancy and pleasure.

[For the Christian Register.]

### THE DUDLEIAN LECTURE.

Mr Editor,—As on the second Wednesday in May, President Wayland, of Brown University, is expected to deliver the Dudleian Lecture, in the Chapel of Harvard University; and as President Allen's Lecture, delivered the last year, completed the customary course, I have thought the present to be a favorable opportunity for giving some account of the Lecture. This is done with the hope that they who possess information concerning facts, which the writer of this sketch has not been able to ascertain, will furnish them for your valuable Depository. H.

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The founder of the Lecture was Paul Dudley, F. R. S., Chief Justice of Massachusetts, born in Roxbury, in 1673, son of Governor Joseph Dudley, and grandson of Governor and Major General Thomas Dudley, who came to this country, in the Arbella, in 1630.

Judge Dudley was graduated at Harvard University, in 1690, and in January 1750 made his Will, of which the following extract specifies the Lecture, which has been called by his name.

Whereas the said Paul Dudley, among other Legacies by him given, in his last Will and Testament, hath bequeathed to Harvard College, in Cambridge, in New England, the sum of one hundred and thirtythree pounds, six shillings, and eight pence, lawful money, (which is to be paid and discharged in and by good bonds and mortgages of that value) the said Legacy to be appropriated in such manner, as the said Paul Dudley should declare under his hand and seal.

Now know ye, that I, the said Paul Dudley, have, and hereby do declare the design of my Legacy to be as followeth, that is to say, the yearly income, interest, or profit of the sum before mentioned to be applied toward erecting, maintaining, supporting, and continuing an anniversary sermon, or lecture, to be held, or preached at the said College, once every year successively, by such persons as the Trustees of said Legacy shall choose and appoint.

The first lecture or anniversary sermon to be for the proving, explaining, and proper use and improvement of the principles of natural religion, as it is commonly called and understood by divines and learned men.

The second lecture to be for the confirmation, illustration, and improvement of the great articles of the christian religion, properly so called, or the revelation which Jesus Christ, the Son of God, was pleased to make, first, by himself, and afterwards by his holy apostles, to his Church and the world for their salvation.

The third lecture to be for detecting, and convicting, and exposing, the idolatry of the Romish Church; their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions, and other crying wickednesses in their high places; and, finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate Church, spoken of in the New Testament.

The fourth and last lecture I would have for maintaining, explaning, and proving the validity of the ordination of ministers or pastors of the churches, and to their administration of the sacraments, or ordinances of religion, as the same hath been practised, in New England, from the first beginning of it, and so continued at this day.

Not that I would any ways invalidate episcopal ordination, as it is commonly called and practised in the Church of England; but I do esteem the method of ordination as practised in Scotland, at Geneva, and among the dissenters in England, and in the churches in this country, to be very safe, scriptural, and valid; and that the great Head of the Church, by his blessed spirit, hath owned, sanctified and blessed them accordingly, and will continue to do so to the end of the world. Amen.

As for the Trustees of this Lecture, I appoint and name them as followeth;
The Pres. of Harvard College, for the time being.
The Prof. of Divinity at Cambridge, do. do. do.
The Pastor of the First Church in Roxbury, do. do.
The senior Tutor resident at said College, do. do.
The Pastor of the First Church in Roxbury, do. do.

I do also appoint the President of Harvard College to begin and preach the first of these four lectures; and that he and all such as succeed him in the said lectures, be at the sole charge of leaving a fair copy of their discourses with the Treasurer of said College, to be by him filed with the public records of said House.

And in testimony of my humble desire, that God would be graciously pleased to accept of this poor thank-offering from his unworthy servant, for his many and great mercies to me in my education at that College, and my sincere prayer and desire for the favor of God to that society, in all ages to come, I have hereunto set my hand and seal, at Roxbury, the second day of January, in the twentyfourth year of his Majesty's reign, A. D. 1750. PAUL DUDLEY, (Seal.)

Postscript. Let him that preaches the last lecture before mentioned, be a sound, grave, experienced divine, and at least forty years of age. And let those that preach the several lectures aforesaid, have their stipend, or pay, given them, as soon as may be. PAUL DUDLEY, (Seal.)

The two first subjects of these lectures will be acknowledged highly important by all the friends of religion, and seasonable at all times.

The two last subjects are said to have been suggested by the alarm prevalent in New England, in the middle of the last century, that the Catholics in Canada were about making attempts to proselyte to their faith the Protestants of this country; and that the Church of England, by means of "The Society for the Propagation of the Gospel in Foreign Parts," were making organized efforts to promote Episcopacy in our land.

Whoever wishes to know the temper of the times, on the last mentioned subject, may find abundant information in the polemical writings of those days, particularly in those of Dr Chauncy and Dr Mayhew.

As to the third subject, it will now be generally regretted by the friends of the University, that the Founder employed such harsh language and made such dogmatical decisions. The only rational defence is, the general deficiency in those days of the more liberal spirit, which has been since increasing. It appears from several of the last lectures on this litigious subject, as well as from other facts, and the signs of the present times, that there are now greater apprehensions, entertained by some, from what is not unfitly called Protestant Popery, than from the power or policy of the See of Rome, in respect of other religious denominations.

They who wish to know more of Judge Dudley and his family, who were among the most renowned of our early settlers, may satisfy their curiosity by consulting, among others works, Mather's Magnalia, Eliot's and Allen's Biographical Dictionaries, and Savage's Winthrop's Journal.

The following is a list of preachers of those Lectures. N. R. stands for Natural Religion; R. R. for Revealed Religion; C. R. for the errors of the Church of Rome; and P. O. for the validity of Presbyterian Ordination.

The names of the preachers, whose lectures are known to have been published, are in italics. A few of the Lectures, from causes not ascertained, are missing from the President's bureau.

The Arabick figures, immediately succeeding the name, designate the number of years, in which the preacher had been graduated, when he preached the Lecture.

I. N. R. 1755. Rev. Edward Holyoke, A. M. President of Harvard University, 50. The proof of Natural Religion. Heb. xi. 6, "He that cometh unto God, must believe," &c.

II. R. R. 1756. *Rev. John Barnard*, A. M. Marblehead, 56. Jesus Christ the promised Messiah. Mark xiv. 61, 62, "Again the High Priest asked him," &c.

III. C. R. 1757. *Rev. Edward Wigglesworth*, D. D. Hol. Prof. Cam., 47. On Infallibility. 1 John iv. 1, "Beloved, believe not every spirit," &c.

IV. P. O. 1758. Rev. Nathaniel Appleton, D. D. Cambridge, 46. The safety and validity of Presbyterian Ordination. Acts xiv. 23, "And when they had ordained them elders," &c.

V. N. R. 1759. *Rev. Ebenezer Gay*, D. D. Hingham, 45. Natural Religion as distinguished from Revealed. Rom. ii. 14 15, "When the Gentiles, which have not the," &c.

VI. R. R. 1760. Rev. Samuel Wigglesworth, A. M. Ipswich, 53. 1 Cor. i. 21, "For after that in the wisdom of God," &c.

VII. C. R. 1761. Rev. Thomas Foxcroft, A. M. Boston, 47. On the Pope's Supremacy. Mark x. 43, "So it shall not be among you."

VIII. P. O. 1762. *Rev. Charles Chauncy*, D. D. Boston, 41. Validity of Presbyterian Ordination asserted and maintained. 1 Tim. iv. 14, "Neglect not the gift, that is in thee."

IX. N. R. 1763. *Rev. Peter Clark*, A. M, Danvers, 51. Man's dignity and duty, &c. Job xxxv. 10 11, "None saith where is God my Maker," &c.

X. R. R. 1764. Rev. Hull Abbot, A. M. Charlestown, 44. Acts xix. 20, "So mightily grew the word of God," &c.

XI. C. R. 1765. *Rev. Jonathan Mayhew*, D. D. Boston, 20. On Popish idolatry. 2 Cor. vi. 16, "What agreement hath the temple of God," &c.

XII. P. O. 1766. *Rev. Ebenezer Pemberton*, D. D. Boston, 45. The validity of Presbyterian Ordination. Acts xx. 28, "Take heed unto yourselves, and to the," &c.

XIII. N. R. 1767. Rev. Samuel Cook, A. M. West Cambridge, 32. Rom. i. 20, "The invisible things of God," &c.

XIV. R. R. 1768. *Rev. Thomas Barnard*, A. M. Salem, 36. Power of God proof of Christianity. 1 Cor. ii. 5, "That your faith should not stand," &c.

XV. C. R. 1769. Rev. Samuel Mather, D. D. Boston, 46. Popery a complete falsehood. 2 Thes. ii. 11 12, "For this cause God shall send them," &c.

XVI. P. O. 1770. Rev. Amos Adams, A. M. Roxbury, 18. Titus i. 5, "For this cause left I thee in Crete," &c.

XVII. N. R. 1771. *Rev. Andrew Elliot*, D. D. Boston, 34. Natural Religion. Acts xvii. 27, "That they should seek the Lord," &c.

XVIII. R. R. 1772. *Rev. Benjamin Stevens*, D. D. Kittery, 32. Heb. i. 1, "God, who at sundry times, and in," &c.

XIX. C. R. 1773. *Rev. Samuel Cooper*, D. D. Boston, 30. The man of sin. 2 Thes. ii. 1–10, "Now we beseech you," &c.

XX. P. O. 1774. *Rev. Samuel Webster*, D. D. Salisbury, 37. Matth. xx. 25–28, "But Jesus called them unto him," &c.

XXI. N. R. 1775. *Rev. Samuel Langdon*, D. D. Pres. of Harv. Uni. 35. Coincidence of natural with revealed religion. Micah iv. 5, "All people will walk, every one in," &c.

XXII. R. R. 1776. Rev. Isaac Morrill, A. M. Wilmington, 39. 1 Peter iii. 15, "Be ready always to give an answer," &c.

XXIII. C. R. 1777. *Rev. Edward Wigglesworth*, D. D. Hollis Prof. Cam., 28. On Tradition. Matth. xv. 6, "Thus have ye made the commandment," &c.

XXIV. P. O. 1778. *Rev. John Tucker*, D. D. Newbury, 37. Jesus Christ, the Founder, the sole Legislator, &c. John xviii. 36, "Jesus answered, my kingdom is not," &c.

XXV. N. R. 1779. *Rev. Gad Hitchcock*, D. D. Pembroke, 36. Natural religion aided by revelation, &c. Gen. i. 26 27, "God said, let us make man," &c.

XXVI. R. R. 1730. Rev. David Barnes, D. D. Scituate, 28. John xx. 31, "These are written, that ye," &c.

XXVII. C. R. 1781. Rev. William Gordon, D. D. Roxbury, 30. On Transubstantiation.—Matt. xxvi. 26, "This is my body."

XXVIII. P. O. 1782. Rev. Samuel West, D. D. Dartmouth, 28. Matt. xxviii. 18—20, "Jesus came, and spake unto them," &c.

XXIX. N. R. 1783. Rev. Moses Hemmenway, D. D. Wells, 28. Evidences and uses of natural religion. Prov. xx. 27, "The spirit of man is the candle of them."

XXX. R. R. 1784. Rev. Phillips Payson, D. D. Chelsea, 30. Acts xxvi. 25, "I am not mad, most noble Festus."

XXXI. C. R. 1785. Rev. Joseph Willard, D. D. LL. D. Pres. of Harv. Uni., 20. On Persecution. Luke ix. 55 56, "Ye know not what manner of spirit," &c.

XXXII. P. O. 1786. Rev. William Symmes, D. D. Andover, 36. Mark vii. 7, 8, "In vain do they worship me," &c.

XXXIII. N. R. 1787. Rev. Simeon Howard, D. D. Boston, 29. Acts xvii. 28, "We are also his offspring."

XXXIV. R. R. 1788. *Rev. Timothy Hilliard*, A. M. Cambridge, 24. Proofs of our Saviour's mission. Rom. i. 4, "Declared to be the Son of God," &c.

XXXV. C. R. 1789. Rev. Jason Haven, A. M. Dedham, 35. On merit and supererogation.—Matt. xxv. 8 9, "And the foolish said unto the wise," &c.

XXXVI. P. O. 1790. Rev. Jeremy Belknap, D. D. Boston, 28. 2 Tim. ii. 2, "The same commit thou to faithful men," &c.

XXXVII. N. R. 1791. *Rev. Henry Cummings*, D. D. Billerica, 31. Natural Religion. Luke xii. 57, "Why even of yourselves judge ye not what is right."

XXXVIII. R. R. 1792. Rev. Jacob Cushing, D. D. Waltham, 44.

XXXIX. C. R. 1793. *Rev. John Lathrop*, D. D. Boston, 30. Tyranny and usurpations of the Church of Rome. 1 Peter v. 3, "Neither as being lords of God's," &c.

XL. P. O. 1794. Rev. Zabdiel Adams, A. M. Lunenburgh, 35. 1 Cor. xiv. 40, "Let all things be done decently," &c.

XLI. N. R. 1795. *Rev. Thomas Barnard*, D. D. Salem, 29. What is natural religion? Acts xiv. 14—17, "Which when the apostles Paul," &c.

XLII. R. R. 1796. *Rev. Nathan Fiske*, D. D. Brookfield, 42. Arguments by which Christianity is supported. John x. 32, "Many good works have I showed," &c.

XLIII. C. R. 1797. Rev. Josiah Bridge, A. M. Sudbury, 39. Sufficiency of the Scriptures. 2 Tim. iii. 17, "That the man of God may be," &c.

XLIV. P. O. 1798. *Rev. Samuel Haven*, D. D. Portsmouth, N. H. 49. The importance of candor and union, &c. Phil. i. 15—18, "Some preach Christ of envy," &c.

XLV. N. R. 1799. *Rev. John Mellen*, A. M. Barnstable, 29. On natural religion. Acts xvii. 27, "That they should seek the Lord," &c.

XLVI. R. R. 1800. Rev. Thomas Prentiss, D. D. Medfield, 34. Acts xxvi. 26, "This thing was not done in a corner."

XLVII. C. R. 1801. Rev. Charles Stearns, D. D. Lincoln, 28. Ancient and modern idolatry. Rev. xiii. 14, "That they should make an image," &c.

XLVIII. P. O. 1802. *Rev. David Osgood*, D. D. Medford, 31. Validity of Presbyterian ordination. Matt. xxiii. 8, "Be not ye called Rabbi," &c.

XLIX. N. R. 1803. Rev. Eliphalet Porter, D. D. Roxbury, 26. Connexion between natural and revealed religion. Mark xii. 34, "Thou art not far from the kingdom," &c.

L. R. R. 1804. Rev. John Eliot, D. D. Boston, 32.

LI. C. R. 1805. *Rev. Thomas Thacher*, A. M. Dedham, 30. Power of working miracles. Mark xiii. 22, "For false Christs and false prophets," &c.

LII. P. O. 1806. *Rev. Joseph Eckley*, D. D. Boston, 34. Validity of Presbyterian ordination. 1 Peter v. 1, 2, "The elders, which are," &c.

LIII. N. R. 1807. Rev. Aaron Bancroft, D. D. Worcester, 29. Natural religion. Acts xvii. 28, "We are also his offspring."

LIV. R. R. 1808. *Rev Reuben Puffer*, D. D. Berlin, 30. Free inquiry on religious subjects. John i. 46, "Come and see."

LV. C. R. 1809. Rev. John Allyn, D. D. Duxbury, 24. Supremacy and infallibility. Matt. xxiii. 8, 9, "Be not ye called Rabbi," &c.

LVI. P. O. 1810. *Rev. Abiel Holmes*, D. D. Cambridge, 27. Validity of Presbyterian ordination. 1 Cor. iv. 1, "Let a man account of us," &c.

LVII. N. R. 1811. Rev. Henry Ware, D. D. Hollis Prof. Cam. 26. Psalm x. 4, "The wicked through the pride of," &c.

LVIII. R. R. 1812. Rev. John Reed, D. D. West Bridgewater, 40. Gen. iii. 15, "I will put enmity," &c.

LIX. C. R. 1813. Rev. John T. Kirkland, D. D. LL. D. Pres. Harv. Uni. 24. Principles of the Reformation. Rom. xiv. 22, "Happy is he that condemneth not," &c.

LX. P. O. 1814. Rev. Hezekiah Packard, D. D. Wiscasset, 27. Acts xiii. 3, "When they had fasted and prayed," &c.

LXI. N. R. 1815. Rev. John Foster, D. D. Brighton, 32. Natural religion. Acts xiv. 15 16 17, "Sirs, why do ye these things?" &c.

LXII. R. R. 1816. Rev. Thaddeus M. Harris, D. D. Dorchester, 29. Imperfections of Judaism, &c. 1 Cor. i. 20 21, "Where is the scribe?" &c.

LXIII. C. R. 1817. Rev. Nathaniel Thayer, D. D. Lancaster, 28. The power of prejudice. Matt. xiii. 15, "Their eyes have they closed," &c.

LXIV. P. O. 1818. Rev. Abiel Abbot, D. D. Beverly, 26. Validity of Presbyterian ordination. Heb. v. 4, "No man taketh this honor," &c.

LXV. N. R. 1819. Rev. James Kendall, D.D. Plymouth, 23. Heb. xi. 6, "He that cometh unto God, must," &c.

LXVI. R. R. 1820. *Rev. William E. Channing*, D. D. Boston, 22. Christianity vindicated in its miracles. John iii. 2, "We know, that thou art a Teacher," &c.

LXVII. C. R. 1821. *Rev. John Pierce*, D. D. Brookline, 28. On the right of private judgment. 2 Cor. i. 24, "Not for that we have dominion," &c.

LXVIII. P. O. 1822. Rev. Joseph Tuckerman, D. D. Chelsea, 24.

LXIX. N. R. 1823. Rev. Ichabod Nichols, D. D. Portland, 21. On natural religion. (No text.)

LXX. R. R. 1824. Rev. James Flint, D. D. Salem, 22. John xx. 29, "Thomas, because thou hast," &c.

LXXI. C. R. 1825. Rev. William Jenks, D. D. Boston, 28. On the spiritual blindness of the Romish Church. Rev. xvi. 10, "His kingdom was full of darkness," &c.

LXXII. P. O. 1826. Rev. Nathan Parker, D. D. Portsmouth, N. H., 23. Validity of Presbyterian ordination. Titus i. 5, "For this cause left I thee in Crete," &c.

LXXIII. N. R. 1827. Sidney Willard, A. M. Hancock Prof., 29. On natural religion. (No text.)

LXXIV. R. R. 1828. *Rev. Francis Parkman*, A. M. Boston, 21. Sufficiency of the gospel to meet the wants of man. John iv. 13 14, "Whosoever drinketh of this water," &c.

LXXV. C. R. 1829. *Rev. Hosea Hildreth*, A. M. Gloucester, 24. The kingdom of Christ not of this world. John xviii. 36, "My kingdom is not of this world."

LXXVI. P. O. 1830. *Rev. William Allen*, D.D. Pres. Bowd. Col., 28. Validity of Presbyterian ordination. 2 Tim. ii. 2, "The same commit thou to," &c.

From the above account, it appears that these Lectures have been delivered, without one interruption, for the last seventysix years; that there are known to have been published eight Lectures on each of the three first topics, and nine on the last; and that there have been nineteen distinct courses.

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[For the Christian Register.]

HARVARD COLLEGE.—NO. IV.

Mr Editor,—I maintained in my last paper that Harvard College is not sectarian, because no religious creed of any sect is imposed upon its officers or students.

I maintain the same position, now, from the fact, that no sectarian preferences are shown in the election of its officers. It seems to have been taken for granted, that its instructers and governors have been appointed on account of their religious opinions. It has happened that Unitarian Christians for several years past have not been excluded from any departments of the College, and at different times undoubtedly have formed a large majority in some of its most important Boards. But is it a fair or logical argument, to say the College is sectarian on that account? The late President of the United States is understood to be a Unitarian. Is it fair to charge that doctrine upon all his party? Is it right to say that sectarian influence was the cause of his election? Our present Chief Magistrate is understood to be a Presbyterian or a Methodist, it is immaterial which. Was he chosen on account of his religious sentiments? Did his election prove the people of these United States to be attached to the Presbyterian, the Methodist, or any other sect? Not at all. He was chosen because it was the pleasure of the people to choose him. If I were to raise the cry of sectarianism against those who voted for him, it would behove me to prove it. I could not. It equally behoves the opposers of the College to prove that the Unitarians now connected with it were chosen through sectarian influence. They must show, not only that Unitarians have been chosen, but that they were chosen because they were Unitarians. This is the point. Till this is proved, the charge of sectarianism is a nullity. This has never been done. It has never to my knowledge been attempted. I am as sure as I am that I breathe, that this cannot be done. The slightest acquaintance with the proceedings of the College, shows that the idea is a chimera.

Look at facts, Mr Editor. Ask any man in his senses, if he really believes that the College Government were any of them appointed to their offices because they were Unitarians? Ask him, if he does believe it, to name the man. I will pledge my right hand that he cannot. I know the College too well. I would undertake to show good and sufficient reasons for any choice, independent of religious considerations. Reasons, too, which are obvious to all.

Take the Hollis Professor. Does any body suppose that he was elected because a Unitarian? No. A Unitarian party was not then in existence. The controversy, which has since raged, was not then kindled. The faith, to be sure, was precious to many, but they had it to themselves and before God. It was not, however, enough to form the shadow of a sect. S ttle desire had liberal Christians then for promoting their opinions among others, that they have been since accused of a sinful concealment of them. How absurd, then, to intimate that by their sectarian influence the Hollis Professor was elected! The sectarian influence of a sect which had neither a 'local habitation nor a name!' No. The present venerable incumbent of that Chair was chosen for his singular qualifications for its duties. He was chosen for his great attainments in theology, his rare good sense, his exemplary prudence, his unsullied candor, his apostolic charity, his deep piety. Admirably has he fulfilled the expectations which were then formed of him. The most bitter opposers of his election, at the time, could find nothing to impeach his character: the only ground they took against him was, that he did not believe in all the length and breadth of the Calvinistic creed. They opposed him not because he was a Unitarian, but because he was not a Calvinist. They opposed him not because he was a sectarian, but because he was no sectarian. Had he been a sectarian of the right stamp, no charge would have been brought by the men who are now clamorous. And, they, after all that has been said or done, allege nothing against him, but his want of Calvinism.

Is it not, then, preeminently inconsistent, to assert that the Hollis Professor was elected through sectarian influence, when his only fault—his enemies being judges—was his want of sectarianism?

Justice.

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[For the Christian Register.]

EXPLANATION OF THE PROEM TO JOHN'S GOSPEL.

Mr Editor,—In one of the late numbers of the Monthly Repository may be found a letter from Germany, one of a series in which the writer gives many interesting views of the present state of religion and philosophy in that country. In the particular letter to which I refer, he speaks of some articles that have recently appeared in a German periodical—"Dr Ullman's Journal of Theological Studies and Criticism." His account of one of these papers may gratify many of your readers, who have a taste for biblical criticism, and may assist others towards a right understanding of an obscure portion of Scripture. It is as follows. S.

The same Journal contains an elucidation of the introduction to the Gospel of John by Dr Lange, Professor of Jena. After premising that the meaning of every writer should be explained by comparing expressions contained in his writings, without having recourse to the history of contemporary opinions, unless the former method of interpretation has been found to be insufficient, he offers an exposition collected from the writings of the Evangelist, which also may be confirmed by the historical method. His explanation is founded upon the interchange of the expressions, the Word, the Light, and the Life, by the Evangelist John, and the comparison of what is predicated of each.

The predicates of the Life are, the eternal life, the life was with the Father, the Eternal life is God, the life was Christ.

The predicates of the Light are, the true light, God is in the Light, the Light is God.

The predicates of the Logos are, the Word was in the beginning, was with God, was God.

It is said of the Life, that it was made manifest; of the Light, that it came into the world; of the Logos, that it became flesh. The three terms are bound together in the expressions, the Light of Life, the Word of Life. The interchange is established by a copious citation of passages from the Gospel and the first Epistle of John. In this interchange of terms God is declared to be light and life in the abstract, since he is the source of light and life, and Christ is called the light and the life, since he is the channel of conveyance, having the words of eternal life, and so being the light of the world. In like manner, God is declared to be the Logos in the abstract, since he is the source of all truth, of all revelation; and Christ is called Logos, as the channel, through whom the truth has been revealed; for the expression, the Word became flesh, corresponds clearly with the expressions that life was made manifest, and the light came into the world.

If the double use and application of the same word Logos seems strange to us, it is only because our language wants a word, which, like the Greek word, expresses both thought and the utterance of the thought, the divine reason, and speech through which it is revealed. By keeping in view this two-fold meaning and double application of the word, we shall have little difficulty in understanding the whole introduction of John; and if in any part the clear exposition of it must be paraphrastical, this arises solely from our want of a word equivalent to Logos, which is applied abstractedly to God, as the light, the life, the truth, the logos, the source of revelation, and in its other meaning to Christ, the light, the life, the truth, the logos, the channel of divine revelation.

The Professor finds his exposition confirmed by the history of the use of the phrase, the word of God, in more ancient times. The act of God in creating was regarded as analogous to the act of man in speaking. Hence we read, Wis. ix. 1, 'By thy word thou has made all things;" and in the Hebrews, "The worlds were made by the word of God." This thought was amplified in the Chaldee paraphrast, and Philo made use of it to construct a way for connecting Platonic notions with the Old Testament. It is plain that in the third and tenth verses, "All things were made by it, the Logos; it was in the world, and the world was made by it;" the Evangelist had in his thoughts the creative word of God, or God creating all things by his word, and we may be sure, through the association of ideas, that by the Logos, in the first verse, he meant the same thing.

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[For the Christian Register.]

SERVICES AT THE FUNERALS OF MINISTERS.

Mr Editor,—I am apprised by a friend, whose inquiries have acquainted him with the subject, of an inaccuracy in my statement, as given in your last Register, in relation to services at the funerals of ministers.

It appears that the first sermon ever preached at the *interment* of a minister in this city, was not at that of Dr Mayhew, in 1766, as supposed, but nearly twenty years afterwards, at the funeral of Dr Samuel Cooper, December 23, 1783. On this occasion, the day appointed for the funeral was a Friday, the season for the monthly lecture preceding the communion; and Dr Clarke, the Pastor of the First Church, connected with Brattle Street Church in that service, preached a sermon, in which he drew a character, at length, of that eloquent and accomplished divine; whose influence during the arduous period of the revolution was scarcely less felt in the political, than in the religious world.

The first *public* prayer at a funeral in this town was, as we believe, at that of Dr Mayhew. "Our fathers," says Dr Lowell, in his historical notices of the West Church, "discouraged every approach to the Roman Catholic practice of praying for the dead;" and we may add, by a common tendency to extremes,—from their disgust at the superstitious rites of the Roman Church, and perhaps, too, from a willingness to separate themselves as far as possible from the Church of England, they allowed no funeral services whatever. In this they imitated the Church of Scotland, who from the same antipathy refuse to this day to offer prayers at the funerals of the dead. But "Dr Mayhew being an eminent man, there was a great concourse to witness his interment, and as it was necessary to assemble in the church, a devotional exercise seemed proper and expedient."*

When we consider the light in which these services are now regarded; how important in the view of friends, and how wounding to their sensibilities, under any circumstances, would be their omission, the facts I have stated, Mr Editor, seem to me interesting, not merely as historical remembrances, but as remarkable instances of the changes, which within a short period may take place in public feeling and manners.

Yours, Clericus.

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* There is reason, however, to believe, that prayers were offered in a *private manner*, or with the family before or after the removal of the corpse for interment. We have been informed, that in a diary either of Rev. Dr Joseph Sewall, Pastor of the Old South Church, or of his father, Judge Sewall, there are notices of such services, as early as 1750. And in one of them, the exact date of which we have not ascertained, it is mentioned as the first service of the kind which had been offered. For all who died within the communion of the Church of England, the ritual prescribed for the burial of the dead was unquestionably performed, as at the present day.

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[For the Christian Register.]

LUKE X. 22.

Mr Editor,—I have lately observed several interesting expositions of doubtful passages of Scripture in your paper, which I think will have considerable influence with inquirers. An exposition of the 22d verse of the xth chapter of Luke, would probably oblige many of your *constant* readers. H.

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and *he* to whom the Son will reveal *him*."

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# CHRISTIAN REGISTER.

## BOSTON, MAY 7, 1831.

RELIGIOUS ANNIVERSARIES.

The season for holding the annual meetings of most of the religious societies of the country has commenced. We observe from notices in a Charleston (S. C.) paper, that various societies in that city have celebrated their anniversaries. The meetings of this nature, in New York, are usually held in the second or third week of May. In this city they take place, according to long usage, in *Election* week. The custom of having sermons on these occasions has been generally superseded by the reading of reports and extemporaneous addresses. We have in former numbers of the Register adverted to the practice common among our English brethren, of uniting social and religious objects in their public *tea-parties*. We can believe that these are both pleasant and useful, though their introduction among us is of doubtful expediency. We find in the Christian Reformer (Feb. 1831) notices of three of these parties, one of which was on account of the Hull Sunday School, when "the children, after singing a hymn and hearing a suitable address and joining in prayer in the chapel, were conducted to a room where tea was prepared and served to them by their teachers. A second tea party sat down afterwards to the same table, consisting of the teachers and friends of the Sunday School and of the congregation, to the number of 74; which number was afterwards increased by other arrivals, and by the addition of the older scholars, who were admitted at their own desire. The evening was spent in friendly, social intercourse, and in listening to various addresses on subjects of religious interest, and was closed with singing and prayer."

We copy two other accounts of similar meetings, as they exhibit the topics discussed at these times, as well as the interest felt in them by those who can best judge of their advantages.

CRANBROOK SOCIAL TEA MEETING.

On the 25th of December (Christmas Day) was held a social Tea Party, at Cranbrook, Kent, when about sixty persons, of both sexes and of different denominations, partook of this friendly meal. After tea, Mr G. Buckland was called to the Chair, and the following subjects were spoken to by Messrs. Burgeis, Saint, Clout, R. Pethurst, and G. Buckland; What are the Reasons to be assigned for the Neglect of Christian Ordinances?—The Advantages to be derived from an Acquaintance with the Works of the Deity—The Importance of Self-Knowledge. The evening was spent in harmony, and much to the satisfaction of many of the young persons present.

ANNIVERSARY OF THE UNITARIAN CONGREGATIONAL TEA PARTY AT STOCKTON-ON-TEES.

This Anniversary was held on Thursday, Dec. 29, in the Free Masons' Lodge Room. Upwards of fifty children of the Sunday-school attached to the Unitarian chapel in this town, were first treated with tea, according to the usual manner, and it was a truly pleasing sight to witness their smiling faces, with them the sure indication of joyful hearts.

After the children had been dismissed, the friends of the congregation, to the number of about a hundred, sat down at the same board at which the children had been regaled, to a repast prepared by the female friends. Tea being ended, Rev J. C. Meeke having taken the Chair, the remaining part of the evening was spent by the company in endeavoring to improve their minds, to gladden their hearts with the benign influences of the gospel, and to strengthen the bonds of Christian brotherhood. To this end the following sentiments were proposed for consideration, which were spoken to at some length, and in a manner that, while much pleasing information was given to many, afforded great gratification to all present; Christianity the Friend and Companion of Religious Liberty—The Rise, Progress and Present State of Nonconformity in Stockton—The Prospects of our Cause in Sunderland, in England and Ireland, and on the Continent of Europe and America—May Difference of Opinion never infringe upon Christian Charity—The Right of Individual Judgment—May the Righteous Cause of Unitarianism prosper in the Hands of this Society; may increased zeal for its further progress animate the hearts of its members, and its renewing power make them all one in Christ. The speakers were Messrs. Richmond, Heaviside, Bald, Randyll, Meeke, Marr, Fallows and Clephan.

The utility of such meetings as the above will not for a moment be doubted by any, who have partaken in their highly improving and pleasurable proceedings. Their direct tendency is to make all the members of a society more intimately acquainted with one another, and to unite them more closely in the bonds of Christian fellowship. And this, in fact, is one leading object of Christianity, to associate and unite men in the spirit of kind feeling. The friends of the above meeting perceived, while assembled at the social board, that they were honoring the Prince of Peace and the God of love and equal Father of all. They felt that they were drawing closer the bonds of Christian brotherhood, and that they were preserving and perfecting the unity of the spirit in the bond of peace. Their hearts told them, that whatever difference of opinion in doctrine there might be amongst them, they were one in holy purpose, and were walking together in love. A Christian society, probably, never feel more strongly than on occasions like this, the truth and force of the apostolic sentiments, "There is one body of which ye are all members; there is one spirit into which ye have all drunk; there is one hope to which ye are all called in Christ Jesus."

After tea, a hymn was sung, and the meeting was closed by singing and prayer; and the company separated between nine and ten o'clock, with renewed conviction of the utility of meetings like the present, so happily calculated to cherish friendly feeling and to promote the interests of vital religion.

UNITARIAN INFIDELITY.

Unitarian Christians have been described as Infidels. They are so regarded by many persons. We have before us a letter written by a friend in one of the largest cities of Pennsylvania, in which he says,—"So much of opprobrium has been attached to the Unitarian name in this region, that many of the people seem to think it little better than a formal renunciation of Christianity." What clearer proof of the injustice of such a notion can be offered, than is presented in an advertisement, which we copy from the covers of the Christian Reformer.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

The following Course of Lectures on the Evidences of Christianity will be delivered at Carter-Lane Chapel, Doctors' Commons, by those Unitarian Ministers in London and its vicinity, whose names are attached underneath to their several subjects.

In delivering this Course of Lectures, their object is to contribute, according to their ability, to the defence of Revealed Religion. They are not without hope that they may prompt the serious inquiries of the young, and aid the investigation of others who are desirous of knowing the true grounds of Christian faith. They venture to invite the notice of candid unbelievers, towards whom they entertain no sentiments inconsistent with benevolence, and the largest principles of religious liberty. In making their design public, they do not conceal that they mean to give a practical refutation of the popular, but unjust and uncharitable accusation, that Unitarians are not Christians.

Lecture I.—March 6th.—The nature, importance, and antecedent probability of Divine Revelation.—Rev. R. Aspland, Hackney.

Lecture II.—March 13th.—The authenticity and credibility of the Gospel history.—Rev. T. Madge, Essex Street.

Lecture III.—March 20th.—The character of Christ.—Rev. E. Tagart, York Street, St James's.

Lecture IV.—March 27th.—The argument from miracles.—Rev. A. Barclay, LL. D.

Lecture V.—April 3d.—The resurrection of Christ.—Rev. B. Mardon, M. A. Worship Street.

Lecture VI.—April 10th.—The conversion and apostleship of St Paul.—Rev. J. S. Porter, Carter Lane.

Lecture VII.—April 17th.—The Prophecies relating to the destruction of Jerusalem, and the dispersion of the Jewish people.—Rev. James Yates, M. A.

Lecture VIII.—April 24th.—The morality of the Gospel.—Rev. D. Davidson, M. A., Jewin Street.

Lecture IX.—May 1st.—The actual state of the world, as compared with the design and promises of the Gospel.—Rev. W. J. Fox, South Place, Finsbury.

Lecture X.—May 8th.—Moral consequences of the hypothesis, that Christianity is not true.—Rev. T. Rees, LL. D. Stamford Street, Blackfriars.

GERMAN RATIONALISM.

We have shown, in some former remarks, the injustice of placing American Unitarians in the same class with German Infidels and Rationalists. The Monthly Repository, in one of a series of "Letters from Germany," gives the proper explanation of a term, which is used in this country by writers, who seem to be profoundly and wilfully ignorant of its meaning. Knapp, whom this writer quotes, is one of the Orthodox scholars of Germany.

The religious world in Germany is divided into two great classes, which are separated by a plain line of distinction. All on one side deny the existence of a positive religion; these are Rationalists: all on the other side affirm it; these are Supernaturalists, including Lutherans, Calvinists, Arminians, Trinitarians, Unitarians, Biblical Christians, Believers in Evangelical or Symbolical Books, Pietists, and Mystics. "A positive religion," says Knapp, "is divine instruction on religious subjects, which imparts the knowledge of truths not demonstrable by reason. The doctrine that there is a God, that he is good to man, and all other truths of natural religion, are not positive: but that God has revealed himself to man in Jesus Christ, and that through him, *and for his sake*, he saves mankind, are positive. This use of the word is derived from the Greek expression νομος τιθεναι, for law is positive; it decides without argument. The extraordinary mission of a teacher of a positive religion can be established only by extraordinary facts. Were the history of miracles in the Scriptures stript of the supernatural by a violent and arbitray exposition, with the design to gain credit to the Bible, exactly the contrary would be accomplished, for it would thus be changed into a book full of inconsistency."

The Rationalist considers all the truths of religion not only as consonant with human reason, but as a natural revelation of God, issuing from the heart of man, and developed and constructed by the exercise of his understanding. This, he says, is the sole divine inspiration, and it bears in itself its divine authority. In one confession all on both sides are united, that the ground of religion is laid deep in the nature of man, that it is his greatest want, his highest perfection, the proper distinction of his intellectual being, the link that binds him to the moral creation, the voice of God within him, and the earnest of his immortality.

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ANTI-SLAVERY MEETING, AT LIVERPOOL.

We mentioned in our paper a few weeks since, the great number of anti-slavery meetings which had taken place in Great Britain and Ireland, and gave some particulars respecting one at Edinburgh. We find in the Liverpool Mercury, of January 28th, an account of an anti-slavery meeting in that place, which is said to have been numerous and respectable. Mr James Cropper presided, and he and Messrs Fausb, J. Thorp, T. Tattershall, J. Lister, Adam Hodgson, S. Saunders, Thomas Blackburn, and S. Hope, successively addressed the assembly. Most of the speakers advocated the total and immediate abolition of slavery, and among the resolutions adopted, one appears to have expressly recommended that measure. The resolutions themselves we have not met with.

We notice this meeting at Liverpool as an additional proof, if any were needed, of the strong and general feeling in Great Britain, in favor of the abolition of slavery. The change in public opinion on this subject, even in the last few years, has been great and rapid. Ten years ago immediate abolition would probably have been considered a rash and dangerous experiment. Now, the measure is supported, not only by the great and *enlightened* cities of Edinburgh and Liverpool, but probably by the larger part of the population of the British Empire.

NEWTON A UNITARIAN.

It appears that the article from the 'Spirit of the Pilgrims,' in which an attempt was made to disprove the fact that Sir Isaac Newton was a Unitarian, has been transferred to the pages of the London Congregational Magazine. It has drawn forth a reply in the Monthly Repository, in which the proof of this fact is satisfactorily exhibited. It is too long for us to copy;—and if it were not, we probably should not lay it before our readers, for what man acquainted with the subject and not guarded by his wishes against receiving a fair impression, can doubt that Newton was an antitrinitarian? The sum however of the evidence is briefly presented; and the closing sentences contain sound admonition.

Let, then, our readers sum up the evidence now brought forward,—the testimony of biographers and historians, the evidence of omission in the circumstances of the case, the positive implications furnished by Newton's published works, the strong suspicion of evidence suppressed "unfit for publication," the explicit declarations of two contemporaries, and both intimate acquaintances, of an anonymous yet respectable pamphleteer; and say, if we are not warranted in the conclusion, that Sir Isaac Newton was an Antitrinitarian. Had he explicitly avowed himself and suffered persecution for that avowal, we should have honored his memory more highly than we do; but leaving him to his Master, we shall do well to take care that, in these "piping days of peace," as regards religious persecution, we do not compromise the truth by wicked concealment, or barter it for the world's smile. And well will it be for us, if we imitate the great Philosopher's diligence in the study of the Scriptures, and follow him in his piety, gentleness, and benignity, so far as he was a follower of Christ. For, at the utmost, the time cannot be far distant when all diversities of mere earthly knowledge will have passed away; but charity "abideth for ever."

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NEW UNITARIAN PAPER.

We have received the first number of the "Unitarian Monitor," in a quarto sheet of eight pages, the publication of which will be continued every fortnight at Dover, N. H. Its purpose and plan are similar to our own. The first number exhibits a variety in the articles, and a *tact* in the arrangement, which with a continuance of aid from such writers as have furnished matter for these early pages, must insure to the editor a respectable patronage.

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NEW BOOKS.

Election week is almost as remarkable for the number of new books which are published at that season for adults, as New Year's or Christmas for children's stories. One large volume has already made its appearance—Rev Mr Biglow's "Travels in Malta and Sicily, with Sketches of Gibraltar in 1827"—from which we expect to receive

much entertainment. We are happy to notice among the advertisements of the month, as being in press, besides Mr Noyes' "New Translation of the Psalms," of which we before made mention, two books that are very much needed, and for the excellence of which the names of the authors are a sufficient pledge.—"Causes and Evils of Contention, Unveiled in Letters to Christians" by Noah Worcester, D. D.; and "A Practical Treatise on the Formation of the Christian Character, addressed to those who are desirous of leading a religious life," by Rev. Henry Ware, jr.—Mr Whitman also has in press a Reply to the Review of his Letters.

MASSACHUSETTS BIBLE SOCIETY.

Agreeably to notice, a special meeting of the Massachusetts Bible Society was held on Thursday evening last. The design of this meeting, which was opened with prayer by the President, Dr Pierce, was to take into consideration the objects of the American Bible Society, and the claims of those portions of our country, destitute of the Bible. The Rev. Dr M'Auley, one of the Secretaries for domestic correspondence, residing in Philadelphia, attended on behalf of that institution; and with much distinctness and ability stated its history and needs; exhibiting a number of interesting facts, showing the extent of the destitution, especially of the western states.

The meeting was then addressed, successively, by Charles G. Loring, Esq., Hon. Alexander Everett, and Rev. Ezra S. Gannett, who with great earnestness and eloquence presented the importance of the object; the claims of the Society to the consideration and patronage of the whole Christian community; and the necessity of the religion inculcated by the Bible, to personal and domestic happiness, to civil freedom, to the preservation of public order and prosperity amidst the conflicts of human passions and the commotions of the world, and above all, as was especially urged by Mr Gannett, to the spiritual and immortal interests of men. A resolution, offered by Mr Loring, and seconded by Mr Everett, approving the objects of the American Bible Society, and recommending them to the attention of the community was adopted; and a committee from the Trustees of the Massachusetts Society, consisting of Rev. Francis Parkman, Rev. Dr Wisner, and John Tappan, Esq. was appointed to devise means for the efficient aid of the American Institution, and to report at a future meeting.

A CATECHISM *for the Children of the* NEW CHURCH. Boston: 1831.

By the "New Church," is meant the New Jerusalem Church, or the followers of Emanuel Swedenborg. As some of our readers may wish to know what the children of this Church are taught, we will extract a few questions and answers from the Catechism before us.

*Question.* Can you tell me, my child, who made you?

*Answer.* The Lord God, &c.

*Q.* How ought you to think of the Lord?

*A.* I ought to think of the Lord as an infinitely glorious Divine Man, &c.

*Q.* To whom should prayer be addressed?

*A.* All prayer should be addressed to the Lord Jesus Christ, who is the only God, &c.

*Q.* How should we regard ourselves, when we pray?

*A.* When we pray to the Lord, we should remember, and acknowledge, that of ourselves we are nothing but evil.

*Q.* Are our minds in company with Spirits while we live in this world?

*A.* Our minds are constantly in company with Spirits, and we could not think nor feel, if we were separated from them.

*Q.* Are both good and evil spirits constantly with us?

*A.* Both good and evil spirits are constantly with us; and the good spirits try to do us good, and the evil spirits try to do us evil.

*Q.* How do evil spirits or devils do us evil?

*A.* They impart to our minds evil thoughts and feelings, and endeavor to make us hate each other, and live wickedly.

*Q.* Have you power to make evil spirits depart from you, and cease to give you wicked thoughts and feelings?

*A.* I have no power to remove evil spirits from me; but if I desire to have the Lord remove them, and to be led by his angels, he will make them depart.

*Q.* Will all persons, who are now living in the natural world, become either evil spirits or good spirits, after death?

*A.* Every person, who is now living in this world, will become an angel or a devil after death.

*Q.* How does the Sacrament of the Lord's Supper produce communion of the Church with Heaven and the Lord?

*A.* While men partake of the Bread and Wine, the angels, who are present with them, think only of Good and Truth; and the angels receive good and truth from the Lord, and impart them to men.

*Q.* How were these things made known to Emanuel Swedenborg?

*A.* The Lord opened his spiritual sight, and then he saw angels and evil spirits, and conversed with them for many years, &c.

At the annual meeting of the *Book and Pamphlet Society* on the evening of the 25th ult. the following gentlemen were unanimously chosen officers for the year ensuing, viz.

BENJAMIN SEAVER, *President.*
CALEB ANDREWS, *Vice President.*
F. T. GRAY, *Secretary.*
CHARLES BOWEN, *Treasurer.*
HARRISON GRAY, JOHN CLARK, CLEMENT DURGIN, } *Directors.*

## SUMMARY.

*Distressing Fire.* A fire broke out in this city on Wednesday night about 11 o'clock, in a four story building in Broad Street. It commenced in the back part of the building, which was occupied by Mr L. Maynard, as a Bakery. The progress of the fire was extremely rapid, and the inside of the building was entirely consumed. The upper stories were occupied by several Irish families. To escape inevitable death from the flames, one man by the name of Sullivan, wrapped his child in a blanket and threw it from the window. Providentially it came to the ground without much injury. His wife followed and was bruised but not dangerously. Mr S. also jumped out, but was so much injured that his life is despaired of. A man named Murphy, his wife, and three children perished in the flames. They consisted of a girl ten years old, and two boys, one five, and the other one year of age. It is said that another woman and child are missing.

*Munificent Donation.* We learn that our late respected fellow citizen, the HON. JAMES LLOYD, has bequeathed $5,000 to the Asylum for Indigent Boys, and the same sum to the Female Orphan Asylum, in this city.

*Representatives.* The City Council have fixed the number of Representatives to be chosen by this city at sixty, and appointed Wednesday next for the day of their election.

*Meteorological.* The following notice of the weather during the month of April, we copy from the Centinel.

April 1831. *Eight* days of this month were fair, *three* cloudy, *four* cloudy and fair, *two* cloudy and rain, *five* cloudy, fair and cloudy, *four* rain, *three* rain and fair, *one* snow and fair.

Thin ice was seen on the morning of the 6th, and the ground was much frozen during the nights of the 9th and 12th. On the morning of the 12th it snowed until about 9, probably four inches fell; it cleared off at noon.

The Northern Lights were bright in the evenings of the 18th and 19th.

The Thermometer was at sunrise, one morning at 30; four, 34 a 39; sixteen, 40 a 48; nine, 50 a 56.

In the night of the 16th April, 1821, there fell so much snow that the Eastern mail came in on runners the next morning at 10 o'clock, its usual exact time.

*Shipwreck.* In the severe gale of Saturday, the 9th of April, the brig Billow, commanded by Capt. Dennis, bound from Bermuda for Halifax, was lost on the ragged Islands, and every one on board perished. The passengers consisted of discharged soldiers of the eightyfirst British regiment, under the charge of Lieutenant Liston, with their wives and children. It appears by her papers, which drifted on shore, that there were thirty men, and sixtyeight women and children on board the vessel, besides the crew.

*N. Y. University.* The Legislature of New York have chosen John A. Dix, Esq. of Albany one of the Regents of the University, in place of Hon. E. P. Livingston, resigned.

*Alabama University.* The Rev. Alva Woods, formerly one of the Professors at Brown University, and recently President of Transylvania College, Lexington, Kentucky, was inaugurated President of the Alabama University, on the 12th of April last.

*University of Georgia.* Rev. Stephen Olin has been appointed Professor of Belles Lettres in the University of Georgia. Two new Professorships have been established, of Natural History, and of Modern Languages including French, Spanish, Italian and German.

*Sheet Lead Manufactory.* A manufactpry of this valuable article, has lately been established and put in operation near Galena, in Illinois. They are able to roll five thousand weight of lead per day. The lead is delivered from the rollers in sheets of fifty feet in length and three feet in breadth, and of any required thickness.

*Episcopal Sunday Schools.* It appears by the last report of the Massachusetts Episcopal Sunday School Society, that there are in this Commonwealth twenty schools auxiliary to the Society. In these schools there are about two hundred and eight teachers and fifteen hundred scholars. There are also sixteen schools, containing about eight hundred and thirty scholars, which were not connected with the Society. In this city there are thirteen schools, containing one hundred and seventeen teachers and nine hundred and thirtyfour scholars. The report states that there are known to be four hundred and thirty four Episcopal Sunday Schools in the United States, and undoubtedly many not known to the Society. These four hundred and thirty four schools, contain about three thousand five hundred and thirty teachers, and thirty seven thousand seven hundred and fortyseven scholars.

*Chambly Canal.* The commissioners appointed by the Provincial Legislature of Lower Canada have advertised that they are ready to receive proposals for the making of this canal. It will be eleven and a fifth miles in length, with a lockage of 75 feet. The width of the canal at the bottom is to be 36 feet, the depth of water sufficient for boats drawing five feet, the length of locks 100 feet and width 20 feet. This canal will open a navigable channel from Lake Champlain to the St Lawrence, and consequently with the Champlain Canal will furnish a continuous navigation by steam boats and canal boats from New York to Quebec.

*Antigua.* The insurrection of the slaves in the island of Antigua, says the Advertiser, has been suppressed. Sixteen estates had been destroyed by fire. About a dozen persons had been committed as incendiaries.

PREMIUM

*For the best Plan of a School Room.*

AMERICAN INSTITUTE OF INSTRUCTION.

The Directors of this Institute, desirous of drawing attention to the subject of the construction of school houses, and of presenting to the public the best ascertained and most valuable facts in regard to it, have passed the subjoined votes.

*Voted,* That a premium of twenty dollars or a medal of that value,—at the option of the writer,—be presented for the best Essay on the construction of school houses; in which attention shall be given to the location of the house, to its dimensions, arrangement, best modes of lighting, warming, and ventilating it, with particular reference to the common schools, and to economy in space, material, and furniture.

*Voted,* That the Editor of the Education Reporter be solicited to publish the foregoing notice in his paper, with a request that other papers would copy it.

The premium is not such, as, of itself, will induce attention to the object in view; but it is hoped and believed that any person who can aid in this important object will be willing to accept even this small premium, and find a better reward in the satisfaction of contributing to the advancement of the public interest.

Communications may be addressed to the Secretary of the Institute, at any time previous to the last day of July, that the successful Essay may be laid before the Institute, at the annual meeting in August.

GIDEON F. THAYER, *Rec. Sec'y.*

*Boston, March* 23, 1831.

*** Printers throughout the States, who feel an interest in the improvement of common schools, may aid their cause by inserting the foregoing in their respective papers.

*Groton Monument.* The recollection of the massacre of Col. Ledyard and his brave associates, at Fort Griswold, by a British detachment commanded by Arnold, must be fresh in the memories of the survivors of the American revolution. We, of later days, cannot read of this barbarous transaction without feelings of indignation as well as of sympathy. A monument has been erected on the spot, to commemorate the event. A description of it and of the surrounding scenery, which we copy from the New London Gazette, will be read with interest.

It stands on the summit of the Hill 70 rods from the shore, near Fort Griswold, in Groton, on the East bank of the river Thames and directly opposite the centre of the city of New London. The hill is one hundred and thirty feet above tide water, and rises gradually from the river. The foundation rises one foot above the surface, and is 26 feet square. The Base is 24 feet square, of large massy granite, with split faces, 3 feet high, each stone weighing 5 or 6 tons laid in regular courses. The stylobation or Dye is 22 feet square, of similar stone in size and appearance, raised in regular courses or tiers, preserving a regular bond, 17 feet high with an entablature of hewn stone, the architrave three feet face, and the cornice one foot face, extending on each side one foot beyond the dye, or 24 feet square, making the height from the ground 25 feet.

On this cap is raised a square obelisk, 20 feet base 92 feet high, and 10 feet at top, of large rough laced granite, laid in regular courses, preserving the bond line throughout, finished at the top with wide flat hewn stone, for a lookout, or place to stand on, this is secured by a stout iron railing on the outer edge four feet high. On the top and in the centre of the obelisk is a frame of iron and copper, rising six feet above the iron railing, covered with thick Boston glass as a sky light, lighting the inside of the building which is round and conical. The ascent to the top is by a set of stone steps, 168 in number, rising in spiral form, inserted in the inner wall, and secured at the other end by an iron railing and banisters, leaving the centre hollow, to admit light from above, affording a safe, easy and light passage to ascend.

On the top is a convenient door in the sky light, which admits passing out on the stone platform, two feet wide all around, between the iron railing and the sky light, furnishing spectators a safe and convenient stand from which to view the surrounding country.

On the south and west is presented the Ocean and Long Island Sound, with its shores and islands, and on the north and east the country around. On the east, south, and west, there is no intervening land to limit the sight. On the north, some hills at a distance partially obstruct the view. On three sides vision may be extended as far as the naked eye or a glass will reach, and from the top is presented one of the most sublime and extensive prospects that can be imagined—it will amply repay the admirers of nature for the toil of ascending.

On the west side of the Monument, over the door, is a marble slab inserted, 8 feet long by 2 feet 9 inches wide, on which is the following inscription:

THIS MONUMENT
was erected under the patronage of the
STATE OF CONNECTICUT,
Anno Domini 1831: and in the 55th year of the Independence
of the United States of America;
In HONOR of the brave PATRIOTS, who fell in the
Massacre in Fort Griswold,
(near this spot)
on the 6th of September, A. D. 1781;
when the British soldiers under the
command of the
TRAITOR, BENEDICT ARNOLD,
burnt the towns of New London
and Groton,
and spread DESOLATION and WOE
throughout this region.

On the south side is inserted a marble slab, 8 feet by 7 feet with the following text, from the 5th chapter of Judges, 18th verse.

"Zebulon and Naphtali were a people that jeoparded their lives unto the death, in the high places of the field."

Under which is inscribed the names of the brave Col. Ledyard, and his fellow PATRIOTS who fell in the Fort, on the Fatal 6th of September, 1781. The height of the Monument is 127 feet.

*Statistics.* For a considerable portion of the following tables the Worcester County Republican, from which we copy them, credits the Georgia Journal. It will be seen that the Legislature of Massachusetts consists of more than double the number of any other State in the Union.

Table showing the composition of the Legislatures and population in 1830, of the twentyfour States of the Union.

| | Senators. | Representatives. | Total. Sen. & Rep. | Population. |
|---|---|---|---|---|
| Maine, | 30 | 150 | 170 | 399,462 |
| New Hampshire, | 12 | 220 | 232 | 269,533 |
| Massachusetts, | 40 | *501 | 541 | 610,100 |
| Vermont, | 12 | 212 | 224 | 280,665 |
| Connecticut, | 21 | 207 | 228 | 97,211 |
| Rhode Island, | 10 | 72 | 82 | 297,711 |
| New York, | 32 | 128 | 160 | 1,934,496 |
| New Jersey, | 14 | 42 | 56 | 320,779 |
| Delaware, | 9 | 21 | 80 | 77,737 |
| Pennsylvania, | 33 | 100 | 133 | 1,330,034 |
| Maryland, | 15 | 80 | 95 | 446,913 |
| Virginia, | 32 | 134 | 166 | 1,186,297 |
| North Carolina, | 64 | 135 | 199 | 738,470 |
| South Carolina, | 47 | 124 | 171 | 581,478 |
| Georgia, | 76 | 140 | 216 | 516,567 |
| Alabama, | 22 | 72 | 94 | 309,216 |
| Tennessee, | 20 | 40 | 60 | 684,822 |
| Kentucky, | 38 | 100 | 138 | 688,844 |
| Ohio, | 35 | 70 | 105 | 931,679 |
| Illinois, | 18 | 36 | 54 | 157,575 |
| Indiana, | 23 | 54 | 77 | 341,535 |
| Mississippi, | 11 | 36 | 47 | 97,865 |
| Missouri, | 15 | 47 | 57 | 137,427 |
| Louisiana, | 20 | 48 | 68 | 215,275 |

* Sometimes more or less.

Table showing the population, number of members of the Legislatures, and their pay for one month, of the several States of the Union.

| | Population. | No. of Members. | Pay of Members for 1 month. |
|---|---|---|---|
| Maine, | 399,462 | 170 | $9,200 |
| New Hampshire, | 269,533 | 232 | 13,920 |
| Massachusetts, | 610,100 | 541 | 32,400 |
| Vermont, | 280,665 | 224 | 10,080 |
| Rhode Island, | 97,211 | 82 | 3,690 |
| Connecticut, | 297,711 | 228 | 10,575 |
| New York, | 1,934,496 | 160 | 14,400 |
| New Jersey, | 320,779 | 56 | 5,040 |
| Pennsylvania, | 1,330,034 | 133 | 11,970 |
| Delaware, | 76,737 | 30 | 900 |
| Maryland, | 446,913 | 65 | 11,400 |
| Virginia, | 1,186,297 | 166 | 19,920 |
| North Carolina, | 738,470 | 199 | 17,910 |
| South Carolina, | 581,478 | 171 | 20,520 |
| Georgia, | 516,567 | 216 | 25,920 |
| Alabama, | 309,216 | 94 | 11,280 |
| Tennessee, | 684,822 | 60 | 7,200 |
| Kentucky, | 688,844 | 138 | 8,280 |
| Louisiana, | 215,275 | 68 | 8,160 |
| Ohio, | 937,679 | 105 | 9,450 |
| Indiana, | 341,585 | 87 | 4,620 |
| Illinois, | 157,575 | 54 | 4,860 |
| Mississippi, | 97,865 | 47 | 5,940 |
| Missouri, | 137,427 | 57 | 5,310 |

## MARRIAGES.

In this city, Mr Joseph E. Andrews to Miss Sarah P. Williams.

By Rev. Mr Greenwood, Mr Moody Merrils to Miss Catharine Clarke Nichols.

By Rev. Mr Frothingham, Mr William Bailey Lang to Miss Susan Hewes, youngest daughter of Col. Daniel Messenger.

In Roxbury, by Rev. Dr Lowell, Mr Charles G. Reynolds to Miss Charlotte P. Staniford.

In Lynn, Mr James Buffum to Miss Ruth, daughter of Dr John Lummus.

In Watertown, by the Rev. Convers Francis, Mr Theodore Chase, merchant, of New York, to Miss Clarissa Andrews Bigelow, eldest daughter of Tyler Bigelow, Esq. of W.

In Plymouth, Rev. George W. Hosmer, of Northfield, to Miss Hannah P. Kendall, daughter of Rev. Dr Kendall; Rev. Josiah Moore, of Athol, to Miss Rebecca W. Sturtevant, daughter of the late William Sturtevant, Esq.

In Southborough, Mr Dana Fay, merchant, of Boston, to Miss Martha, daughter or Rev. Jereboam Parker.

In Concord, N. H. Rev. William Clagett to Miss Sarah Kimball Morrill.

## DEATHS.

In this city, on Sunday last, Edward Warren, son of Joseph W. Cross, aged 19 months; widow Nancy Trench, 71.

In York, Me. on the 4th ult. Hon. Nathaniel Barrell, aged 99 years.

In Brooklyn, Conn., Col. Daniel Putnam, aged 71. He was son of the distinguished Major General Putnam, and Aiddecamp to his father several years during the Revolutionary war. In his military, civil and private life, Col. Putnam was intelligent, useful and highly esteemed.

In Bristol, Hon. John Howland, aged 69.

In New York, Gurdon S. Mumford, Esq. in the 68th year of his age. Mr M. was a valuable and respected citizen. He was one of Dr Franklin's Secretaries at Paris, during the negotiation with the French government in the time of our Revolutionary war, and for several years a distinguished member of the House of Representatives in Congress.

In New York, Dr Benjamin Bowen Carter, aged 60.

At Mount Eagle, Virginia, Bushrod Washington, Esq. aged 47.

In Copenhagen, Ernest Henry, Count Schimmilman, His Danish Majesty's Minister for Foreign Affairs. To his high sense of justice the American claimants are in great measure indebted for the indemnity recently recovered from Denmark.

AMERICAN UNITARIAN ASSOCIATION.

THE Sixth Anniversary of the *American Unitarian Association* will be celebrated in Boston on Tuesday evening, 24th inst. The business of the Association will be transacted in the Berry Street Vestry at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock. The Annual Reports will be read, and Addresses be made by several gentlemen. EZRA S. GANNETT, *Dom. Sec'y.*

BOSTON SUNDAY SCHOOL SOCIETY.

A Quarterly Meeting of the Boston Sunday School Society, will be held at the *Franklin Hall* on the evening of Wednesday, the 18th inst. at half past seven o'clock. Parents and Teachers, and all others interested in the subject of Sunday Schools, are respectfully invited to attend. Addresses by several gentlemen are expected.

THOMAS GRAY, JR. *Sec'y.*

FAMILY SERMONS AND PRAYERS.

Just published by L. C. BOWLES, *Sermons, accompanied by suitable Prayers,* Designed to be used in Families. First American and second English edition. Edited by the Rev. J. R. Beard, of Manchester, England.

ADVERTISEMENT TO THE AMERICAN EDITION.

The work of which the first American edition is now offered to the christian public, was prepared by a distinguished Unitarian clergyman in England, and consists of practical discourses from himself and several of his brethren in the ministry.

Its objects as stated in the preface to the English edition, were 'to provide discourses fitted to benefit the heads of families in their private meditations: and others suited to be read aloud in the miscellaneous assembly of the family circle.' These objects appear to have been successfully accomplished in the present volume. The discourses which it contains, present clear and animating views of some of the most interesting topics of religion, and are well adapted at once to convince the understanding and affect the heart. They are written with more than ordinary ability, all of them free from extravagance and empty declamation, and some of them abounding in passages of true and pathetic eloquence. The reader will find in them many just delineations of character, and discriminating statements of duty, clothed in attractive and forcible language. He will perceive that their spirit is the pure, rational, elevated, and lovely spirit of our blessed Master.

The editor is glad to bring before the community such a favorable specimen of the pulpit talents of our English brethren of the Unitarian faith. Their writings are comparatively little known among us. We love and honor their names as the faithful advocates of civil and religious liberty, and the zealous supporters of the simple doctrines of primitive christianity; but, until recently, we have not had much acquaintance with their published labors. We owe them a debt of gratitude for their noble efforts in the cause of truth and freedom, and we rejoice to add to our obligations, the present contribution to the interests of practical religion. May it increase our sympathy and friendship for those distant brethren who have received 'the like precious faith with us.'

That this volume may prove a blessing to every family into which it shall enter, by confirming a pure and intelligent faith, quickening the spirit or devotion, and 'extending the prevalence of vital and personal religion,' is the sincere wish and hope of

THE AMERICAN EDITOR.

Boston, May, 1831.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. III.—No. 5.—(New Series.) For May, 1831.

CONTENTS.

Christian Ministers—who they are—what they were in the apostolic age—how constituted such—their office and authority according to the Scriptures—how they afterwards usurped supreme power; Recollections and remarks of an aged clergyman, now living, respecting the changes that have taken place in religious opinions, and in the character of preaching, in New England, for the last fifty years—No III.; Original poetry—Preface to an Album; Sketch of a plan for a Sunday School; 'An exhibition of Unitarianism'; Correction of Orthodox misstatements as to fundamental articles of faith, the Primitive Churches, doctrines of the Reformation, the Pilgrims, and Unitarians—Mr May's Letters to Dr Hawes; The latest Orthodox form of the doctrine of the Atonement—President Wayland's Sermon; New periodicals in Pennsylvania and Georgia—Unitarian Essayist, Nos. 1, 2, 3, 4—Unitarian Christian, No. 1; Unitarian Ordination.

LIBERAL PREACHER, *for May.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for May, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 5. Containing a Sermon by Rev. EZRA S. GANNETT, of Boston, Mass.—On the "*Necessity and Sufficiency of Religion;*" from Luke x. 42.

BROOKS'S FAMILY PRAYER BOOK.

A new Edition, corrected and enlarged, for sale at this Office. May 5.

PROPOSALS

For publishing a Monthly Work, to be called,

THE SCRIPTURAL INTERPRETER

The object of this publication will be to afford to Sunday School Teachers and Parents, and also to other Christians, facilities towards a right understanding and use of the Bible, and particularly of the New Testament. It will contain translations of different passages, perhaps (in successive numbers) of whole Books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the nature of the scriptural writings, the manner in which they should be studied, the principles by which they should be interpreted, and the proper method of using them in the instruction of children. No remarks will be thought unsuitable, which, while they observe a correct tone and spirit may throw light on passages difficult, either from a want of acquaintance with the peculiar language of Scripture or from ignorance of the customs and facts to which allusion may be found in its pages. Notice will be taken of Books connected with the subject of biblical interpretation, and in general the Editor will endeavor, without an affectation of learning, or display of a partizan zeal, to provide persons of common education with aids to the right apprehension, use and enjoyment of the Christian Scriptures. The Editor is not pledged, nor shall the work be devoted to the interest of a particular sect, any further than they shall seem to him through the light which God may give him to be identical with the interests of divine truth. It is proper however to state, that he is a Unitarian, and believes that Unitarian Christianity is the only system of faith and duty, which can be drawn from the New Testament by a just interpretation of its contents.

The discontinuance of the Christian's Manual affords an opportunity for introducing such a publication into notice, and the hope is indulged that the patrons of that valuable periodical will transfer their subscription to another work, dissimilar, indeed, in its plan, but kindred in its objects.

CONDITIONS.

I. *The Scriptural Interpreter* will be published on the 15th of every month; and should a sufficient number of subscribers be procured to justify a commencement of the work, the first number will be issued on the 15th of July.

II. Each number will contain 48 pages, 12mo. handsomely printed on good paper and type, making two volumes a year of 288 pages each.

III. Price two dollars per annum, payable on delivery of the first number.

IV. Subscriptions received by the Publisher and by Agents and Sunday School Teachers; to whom a Prospectus will be forwarded.

L. C. BOWLES, Publisher,
No. 124 Washington Street, Boston.

April 30.

UNITARIAN SUNDAY SCHOOL BOOK STORE.

The subscribers having frequently had occasion to furnish a complete list of the most approved Manuals for Sunday Schools, to those at a distance from the city, hereby give notice to all their friends, that in this advertisement will be found the exact titles of all Manuals used in such schools.

Field's "Series of Questions, comprising the History of the Four Gospels, and the acts of the Apostles, with reference to the Scriptures instead of Answers," arranged by Rev. J. G. Palfrey, Boston.

"Questions on select portions of the four Evangelists; by Joseph Allen, minister of Northboro', Mass."

"Questions on the Bible of the Old and New Testament; for the use of young persons. In two parts."

"Bible Biography for Sunday Schools, and other Schools, Families, &c."

"An Abstract of the Bible History, with a scheme of Scripture Chronology, and Questions for Examination."

"A Catechism in 3 parts, compiled and recommended by the Ministers of the Worcester Association, in Ms."

"Geneva Catechism," first part—do 3d part.

"An Introductory Catechism. By Lant Carpenter, D. D."

"Sunday School Hymn Book," in 4 parts, approved by the Boston Sunday School Society. Do. 1st part separate—containing Hymns for Worship.

"Hymns on Cards"—do. on Sheets—just published.

"Forms for the Devotional Exercise of Sunday Schools." By a Pastor.

"The Youth's Prayer Book." "The Child's Prayer Book."

"A Catechism of Natural Theology," By Rev. J. Nichols.

The above Manuals together with a great variety of New Books for Sunday Schools, may be found at the store of WAIT, GREENE, & CO.,
PUBLISHERS,
April 30. 6tis. 13 Court Street.

NEW BOOKS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE, & Co, would give notice to all the friends of Sunday Schools, connected with Unitarian Societies, that they have in press a new manual entitled—

"FORMS OF DEVOTIONS, FOR SUNDAY SCHOOLS."
—BY A PASTOR—

This book will contain Prayers, Lessons from Scripture, &c, in regular order, for five Sabbaths, and at the end of each service is a Hymn, particularly adapted to the devotions of each day. It is intended to be used by the whole school, the superintendent acting as leader, and the children responding to the leader. It will be issued in about one week, and it is to be hoped that all those, who feel an interest in the devotions of Sunday Schools, and the difficulty of guiding them judiciously, will avail themselves of this opportunity of procuring an improved manual.

—ALSO—

JUST PUBLISHED,

The fifth edition of the Sunday School Hymn Book. This Book is on a new and beautiful type, and fine paper. It is the same as "first printed for the Trustees of the Publishing Fund," and "approved by the Boston Sunday School Society."

CATALOGUES.

Catalogues of the most approved Sunday School Books, free from sectarianism, may be found at the subscribers' store.

NOTICE.

The subscribers, having for many years been engaged in Sunday School teaching, and the publishing of Sunday School Books, give notice to clergymen, and others living out of the city, that any amount of money sent them (or orders without cash) for the purchasing of Books, shall be faithfully attended to, and particular care observed in selecting the best and latest publications.

WAIT, GREENE, & CO.,
PUBLISHERS,
April 23. 6t 13 Court Street.

NEW FRENCH GRAMMAR,—An easy Grammar of the French Language, for young beginners. By F. M. J. Surault, late Professor of Philosophy in France, of Latin and French in Paris, and now French instructer in Harvard University.

*Extract from the Preface.*

The Grammars of the French language generally used in the United States and in England, are evidently designed for persons already grown up, and sometimes only for persons who are capable of understanding philosophical rules and reasoning. For children, we have now no grammar, which they can be fairly said to comprehend; none in which the learning of French is not made much more obscure and difficult than it ought or need to be. The present volume has been prepared to meet this want, which, as a teacher, the author every day feels. It contains therefore only what is indispensable, and all it contains is made simple, obvious and intelligible as possible. The above work is this day published by

RICHARDSON, LORD & HOLBROOK.

R. L. & H. also publish, Wanostrocht's French Grammar, Hentz's French Reader and the explanatory and pronouncing French Word Book, and have for sale all the elementary French Works used in the schools of this country. April 23.

## SELECTED POETRY.

### THE BOOK OF NATURE.

BY S. H. ELLENWOOD.

In Nature's book were truths no more,
These would suffice for me;
But there is still a copious store;
Unbounded is Creation's lore!
I pause to wonder and adore,
At everything I see!

What skill appears in every flower,
Its form, its hues, its smell!
In earthquakes what tremendous power,
What bounty in the summer shower!
What presence in devotion's hour,
Speak, ye who best can tell!

Can he who lifts his ardent gaze
Up to the stars abode,
Pass heedless on, without amaze?
Can he the sun's meridian blaze
Behold, unmoved, then go his ways,
And doubt there is a GOD?

The insect's wing; the unfathomed main;
The smallest blade that grows;
The whirlwind, roaring o'er the plain;
The humblest sparrow's lowliest strain,
All—grand or mean, or vast or vain:
His clear existence shows.

Nor less has nature's volume taught
On principles within;
Whence came the wondrous *power of thought?*
Was it, by chance, from nothing brought?
And will it sink again to nought,
As though it ne'er had been?

O Nature! let thy book sublime
To me be opened wide;
Thy precepts reach to every clime,
They grasp eternity and time,
Both hoary age and youthful prime
May in their truth confide.

Their rise to thee th' affections owe;
By thee the passions move;
Thou bid'st the tide of feeling flow,
The heart to warm—the soul to glow;
And taught of thee, the joys we know
Of sympathy and love.

All beauty, order, matchless skill,
All moral worth is thine;
The vasts of space thy splendors fill,
Bright worlds above obey thy will;
And as they roll demonstrate still,
Intelligence divine.

To him who reads with judging eyes,
And studies as he should,
Philosophy brings large supplies;
His mind improves; his pleasures rise;
He cannot but be great and wise,
He cannot but be good.

[From the Daily Advertiser.]

"None knew her, but to love her—none named her, but to praise."

She sleeps in death—the darling one—
All motionless and silent now;
Her pilgrimage on earth is done:
In meek submission would we bow.

Her much loved voice shall fall no more
In words of kindness on the ear;
That voice, which, e'en in pain most sore,
Was only raised her friends to cheer.

That form so frail and delicate,
It seemed too fair a thing for earth;
Meet shrine for her kind, gentle soul,
Where purest, holiest thoughts had birth.

'Tis sad to think, that that has gone
Which has so long been fondly cherished;
That when new hope began to dawn,
All hope so suddenly has perished.

Sweet spirit! not for thee we grieve:
Thy home is now among the blest;
Earth's joys and sorrows thou didst leave
To find in Heaven eternal rest.

May we not trust that the desire
She felt, is now fulfilled above;
That her sweet babes experience there,
A mother's care, a mother's love.

The cherubs but a moment left
Their native skies, in mercy given
To take her soul, as pure as their's,
And lead it through the gates of Heaven.

The thought of her surpassing worth
Should stay the agonizing tear;
Too pure, too lovely for the earth—
In Heaven she finds her proper sphere. H.

## MISCELLANEOUS.

### ICELAND.

A pleasant work has been lately published by Messrs. Perkins & Marvin of this city, entitled "Iceland: or the Journal of a Residence in that Island, during the years 1814 and 1815. By Ebenezer Henderson, D. P. &c." It is an abridgment of Dr Henderson's work, which came from the London press in two octavo volumes, which are here reduced to a single duodecimo, by omitting what was thought to add nothing to the interest or the value of the Journal. Dr Henderson in 1814, visited this remote part of the European world on the behalf of the British and Foreign Bible Society, to ascertain the wants of the people in regard to the Bible, and to make arrangements for supplying them with copies. In three several journies he traversed the greater part of the island, and in the book before us describes the scenery and the people, as they actually fell under his view. Our extracts are taken from the introductory chapter.

The island of Iceland is situated in the Atlantic Ocean, on the confines of the polar circle, between 63° 24′ and 66° 30′ of north latitude, and between 13° 15′ and 24° 40′ in longitude west of Greenwich.

That this island owes its formation to the operations of submarine volcanoes, is evident from the geological phenomena which every part of it exhibits. In no other quarter of the globe do we find crowded within the same extent of surface such a number of ignivomous mountains, so many boiling springs, or such immense tracts of lava. The general aspect of the country is the most rugged and dreary imaginable. On every side appear marks of confusion and devastation, or the tremendous sources of these evils in the yawning craters of huge and menacing volcanoes. Nor is the mind of a spectator relieved from the disagreeable emotions arising from reflection on the subterraneous fires, which are raging beneath him, by a temporary survey of the huge mountains of perpetual ice by which he is surrounded. These very masses, which naturally exclude the most distant idea of heat, contain in their bosom the fuel of conflagration, and are frequently seen to emit smoke and flames, and pour down upon the plains immense floods of boiling mud and water, or red-hot torrents of devouring lava.

The population of Iceland is supposed to have been much greater in former times than it is at present. Numbers of the inhabitants were carried off by the plague in the year 1402; and in the years 1707 and 1708, not fewer than 16,000 persons were cut off by the small pox. In the year 1801, at which time the last census was taken, the population amounted to 47,207; but is supposed since that time to have received an addition of at least 3,000.

The Icelanders are rather tall, of a frank open countenance, a florid complexion, and yellow flaxen hair. The women are shorter in proportion, and more inclined to corpulency than the men; but many of them would look handsome in a modern European dress. In youth, both sexes are generally of a very weakly habit of body, which is the necessary consequence of their want of proper exercise, and the poorness of their living; yet it is surprising what great hardships they are capable of enduring in after life.

Their predominant character is that of unsuspecting frankness, pious contentment, and a steady liveliness of temperament, combined with a strength of intellect and acuteness of mind seldom to be met with in other parts of the world. They have also been noted for the almost unconquerable attachment which they feel to their native island. With all their privations, and exposed, as they are, to numerous dangers from the operation of physical causes, they live under the practical influence of one of their common proverbs: "Iceland is the best land on which the sun shines."

Their language, dress, and mode of life have been invariably the same during a period of nine centuries; whilst those of other nations have been subjected to numerous vicissitudes, according to the diversity of external circumstances, and the caprices of certain leading individuals, whose influence has been sufficiently powerful to impart a new tone to the society in which they moved. Habituated from their earliest years to hear of the character of their ancestors, and the asylum which their native island afforded to the sciences when the rest of Europe was immersed in ignorance and barbarism, the Icelanders naturally possess a high degree of national feeling, and there is a certain dignity and boldness of carriage observable in nnmbers of the peasants, which at once indicates a strong sense of propriety and independence.

On inquiring into the state of mental cultivation in Iceland, it is not so much the literary fame of a few select individuals, who have enjoyed superior advantages, which strikes our attention, as the universal diffusion of the general principles of knowledge among its inhabitants. Though there be only one school in Iceland, and that solitary school is exclusively designed for the education of such as are afterwards to fill offices in church or state; yet it is exceedingly rare to meet with a boy or girl, who has attained the age of nine or ten years, that cannot read and write with ease. Domestic educatiion is most rigidly attended to; and it is no uncommon thing, to hear youths repeat passages from the Greek and Latin authors, who have never been farther than a few miles from the place where they were born. Nor do I scarcely ever recollect entering a hut, where I did not find some individual, or another, capable of entering into a conversation with me, on topics which would be reckoned altogether above the understandings of people in the same rank of society in other countries of Europe. On many occasions, indeed, the common Icelanders discover an acquaintance with the history and literature of other nations which is perfectly astonishing.

The form and ceremonies of the Icelandic church are strictly Lutheran. The total number of parishes in Iceland amount to 184. The clergy are all natives of the island, and are maintained partly by cultivating small glebes attached to the churches, and partly from certain tithes raised among the peasants. The provision made for their support is exceedingly scanty. The richest living on the island does not produce 200 rix-dollars; twenty and thirty rix-dollars are the whole of the stipend annexed to many of the parishes; and there are some in which it is even as low as five. Small as the pittance is which is thus afforded to the Icelandic clergy, and much as their attention must be directed to the management of their farms, they are, nevertheless, in general, very assiduous in the discharge of their public functions, and particularly attentive to the education of the young. Every clergyman in Iceland keeps what is called a register of souls, which contains an accurate statement of the age, situation, conduct, abilities, and proficiency of each individual in his parish. The books in the possession of the family are also entered on the list; and, as this record is made annually, to be presented to the dean at his visitation, a regular view is thus obtained of the moral and religious state of the parish.

### THOUGHTS ON THE PUNISHMENT OF DEATH.

The following narrative is from the pen of an enlightened philanthropist, as well as accomplished scholar, Basil Montagu, Esq. It forms part of an introduction to a work, which he has recently published, on the expediency or necessity of the punishment of death for crimes committed without violence. Whatever diversity of speculation may exist among enlightened and benevolent men upon this subject, the interesting facts here stated may at least show the importance of great deliberation in cases where the life of a fellow creature is at issue. We almost envy the writer the happiness he must have enjoyed in the successful result of his disinterested exertions. For though it does not distinctly appear from his own narration, there can be no question that the lives of the unfortunate men, for whom he so generously interposed, were saved.

In the spring of the year 1801, about a fortnight after the assizes, as I was sitting in my chambers in Gray's-Inn, an application was made to me by Sir Robert Burton, a gentleman of property in Huntingdonshire, who said he had just arrived from the country upon business, which he stated to be of great importance. "There are," he said, "two men left for execution at Huntingdon for sheep-stealing: they are to be executed early tomorrow morning: some circumstances have lately transpired, with which if the Judge is acquainted, I am sure they will be pardoned. May I beseech you to wait upon the Judge?" After having deliberated upon his statement, I was satisfied that every exertion ought to be made on their behalf. I immediately went to the Judge's house. He had not returned from Norwich, which is the last town upon the circuit; but he was expected in the course of the day. I went to the Secretary of State's office: I was there informed, that the Secretary of State could not interfere unless a favorable report were made by the Judge. It was now three o'clock, and the execution was to take place early the next morning at the distance of sixty miles from London. At eight o'clock the Judge had not arrived. To meet him upon the road appeared to be hopeless. At nine, almost in despair, I called again. The Judge, without having stopped at his own house, had gone to a relation in the city. He immediately granted me an audience, and, having most kindly and most patiently heard me, he answered nearly as follows:—"There is much weight in what you say, but I do not sufficiently recollect the circumstances of the trial to enable me to make any report, and my papers are not yet unpacked; they are at my house. I would go and search for them, were it not now too late effectually to examine them this night. Something, however, ought to be done: but I am fearful of exciting expectations which may not be realized." I was well known to the Judge. "If your lordship will intercede for a respite for one week, and can confide in me, I will deliver it at Huntingdon, and will take care that no improper expectation shall be excited." Upon this assurance, the order was signed. Instead of applying at the Secretary of State's office, I went instantly to the Secretary of State, who was in the House of Lords. I wrote a note to the Duke of Portland; Lord Clare was speaking with great animation to a full house. I feared that my note would be disregarded. The Duke instantly rose from his seat, and came to me, anxiously waiting at the door, in the anti-chamber; he heard my representation; he read the Judge's letter—"The poor men are much indebted to you, and happy am I to be able to assist such kindness. I will sign the order. Take it to the office and you will receive the mandate." The Horse Guards clock struck eleven as I entered Whitehall. Before twelve o'clock, I, with the respite in my pocket, was in a post-chaise on my road. Between five and six in the morning, just at the dawn of day, I was within fourteen miles of Huntingdon. The sun rose in all its splendor, and it was not, I thought, the last time that it would rise upon these poor men. The clock had not struck eight, when I heard the wheels of the carriage safely passing over the stones of Huntingdon. Upon my arrival at the goal, I did not inform the gaoler of the object of my journey. A reprieve might have echoed through the prison, and I should have violated the trust which the Judge had reposed in me. I requested that, in the presence of the gaoler, and in a private room, I might see John Taylor and Thomas Burton, the two prisoners who were ordered for execution. They were immediately called: I heard them, loaded with irons, coming towards me. I saw, when they entered the room, that they mistook me for the sheriff. "It will be better," I said, "that you should have another week to make your peace with the Almighty." One of the men instantly fell, as if dead. I involuntarily ran up to him. He clung round me, and, looking up, which I shall never forget, he cried, "Oh God, a week is a long time to live!" This man I afterwards learnt had eight children.

Soon after I had quitted the prison, and reached my inn, I saw the people flocking in all directions. A friend of mine called, and suggested that it might be advisable for me not to be seen in the town, as the mob, many of whom had come from distant parts of the country, were not pleased at their disappointment.

These scenes made an impression upon me, which no time, no occupation has effaced. There has not been an execution during the last thirty years without my remembering the two men at Huntingdon. During this period I have never omitted an opportunity to assist, to the extent of my ability, in diffusing knowledge upon prisons and upon punishment: and I please myself with thinking, that my exertions have not been wholly fruitless. In my sixtieth year I, for the last time, take up my pen, with the hope that, either in the decline of my life, or when I shall be dead, I may induce some of my countrymen, my kind and intelligent countrymen, to meditate upon this important, heart-rending subject, "The Punishment of Death."

### MISERIES OF POLITICAL LIFE.

The following anecdote of the late Lord Melville, an eminent statesman and orator, related in the Memoirs, just published, of Sir John Sinclair, strongly illustrates the disquietudes attendant on even the most successful political career; and may help to comfort those, who with all their ambition and office-seeking, still find themselves in a private station. It may be noticed, that the family name of Lord Melville was Dundas.

In December, 1796, (says the writer,) I happened to meet with the noble lord at St James, when he said to me, "It is a long time, Sir John, since you have been to Wimbledon. Name any time, when you can spend a day with us; and we shall be most happy to see you." By accident I fixed upon the last day of that year. Upon reaching Wimbledon to dinner, I found Mr Pitt there. We spent the evening principally in conversation, and at about eleven went to bed. As soon as I got up, I proceeded to Mr Dundas' [Lord Melville's] library, where I found him reading a long paper on the importance of conquering the Cape of Good Hope, to add to the security of our Indian possessions. I said to him, on entering, "I come, Mr Dundas, to wish a good new-year; and many happy returns of it." His answer I shall never forget. "I hope that this year may be happier than the last; for I scarcely recollect having spent one happy day in the whole of it." On this remark the following reflections naturally occurred:—"Here am I, living in the same house with the two men, the most looked up to and the most envied of any in the country. I have just heard the declaration of the one, and I am convinced, that the feelings of the other are not materially different.—Can any thing more strongly prove the miseries attending political pursuits?" [Or the sacrifices, we may add, of personal and domestic tranquillity which the cares of ambition involve.]

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The same writer relates the following anecdote of Mirza Khan, the well known Persian ambassador.

At one of the dinners, (says Sir John,) given to the Mirza, the celebrated Dr Watson, bishop of Llandaff, was present. The bishop observed, that the Persian took wine very freely; upon which he said to him, "Mirza, how comes this? Is not drinking wine prohibited by the Koran?" Upon which the Persian said, "I take *it by inference*. In the Koran it is said, we may take whatever is good for our health. I am informed, that taking wine in this country *is* good for the health: and *therefore I infer*, that I may take it consistently with the precepts of the Koran." The Persian's is certainly not the only case, nor is the Mahometan the only faith, in which men's inclinations get the masters of a scrupulous or a doubtful conscience.


THE POLITICAL CLASS BOOK,

Intended to instruct the higher classes in the origin, nature and use of Political Power. By William Sullivan, Counsellor at Law. With an Appendix, upon Studies for Practical Men, with notices of Books suited to their use. By George B. Emerson.

The object of the Political Class Book is to point out to the youths, who are in the course of education, their relation to each other, to society, and to their country; and to show, in a plain and simple way, the excellence and value, beyond all price, of the political condition in which they exist. The further purpose is to give some information of the social system, of which they are to become active members, and on which their happiness, in common with that of all around them, absolutely depends. The plan is—1st, to sketch the principles on which society is formed.—2d, to show the fitness of the State Government, to accomplish the intended object of it. 3d, to do the like as to National Government. 4th, to notice some subjects, which concern those who are approaching manhood, and those who have risen to be citizens.

The Appendix contains a short account of the most approved books in arts, sciences, literature, history and morals, with introductory remarks.

The publishers believe there has never been a work on Education published in this country, which has met with such universal and unqualified applause, as this work of Mr Sullivan's. Every one feels the importance of the subject of which it treats, and all are astonished that it has never before been taken up in this manner. Before the work had been published three weeks, it was introduced into a great proportion of the highest schools in the neighborhood of Boston, and as fast as it became known to others more remote, it had been adopted in them; so that the first edition was sold in less than three months.

The following are extracts from some notices which have been made of the work:

*Letter from Pres. Humphrey of Amherst College to the Publishers.*

"Having examined the Political Class Book, intended for the higher classes in our schools, by Wm. Sullivan, Esq. I have no hesitation in saying, that in drawing up this rich and comprehensive manual, the author has entitled himself to the thanks of an enlightened public. It contains just that kind of information which every American citizen ought to possess, before entering upon the active duties of life; and I know not how it can be in any other way so conveniently acquired as in the manner here proposed. The Appendix by Mr Emerson adds to the value of the book.

H. HUMPHREY."

Amherst College, Oct. 10, 1830.

*From the Boston Recorder, Jan.* 19, 1831.

We expressed our opinion of this highly useful book immediately on the publication of the first edition.—We are happy to learn that a second edition has been so soon called for. The improvements which experience has suggested have increased the value of the work. The importance and amount of information embodied in this little volume, the simplicity and purity of its style and the spirit of sound morality which it breathes, render it highly useful as a book for schools and families."

A new edition revised and enlarged is just published by RICHARDSON, LORD & HOLBROOK.

April 23.

MONTHLY REPOSITORY.

For sale, the four first volumes of the New Series of the (London) Monthly Repository, being for the years 1827, 1828, 1829, and 1830. They are in perfect order, and will be sold at a large deduction from the subscription price. GRAY & BOWEN,

April 23. 141 Washington Street.

SCHOOL BOOKS. RICHARDSON, LORD & HOLBROOK, School Book publishers, No. 133 Washington Street, Boston, keep constantly for sale, *all* the books on education now in use—Towns, merchants, &c. furnished at the best terms. They also publish some of the most popular School Books used in this country, among those which they have lately issued are,

*The Young Reader*, by Pierpont, a work universally admired.

*Blake's Geography for Children*; also very popular.

*Emerson's Academical Speaker—Surault's Easy French Grammar for beginners, &c. &c.* The following is an extract from a letter just received from the principal of a private school of the highest standing in New York city, regarding some of these works.

"*Mr Blake's new Geography for Children* is excellent and I think the price reasonable. I have introduced it into my school, having put a dozen of the smaller boys in a class for that purpose; and I have no doubt after a time, of its getting extensively into use in this part of the city."

"*The Young Reader*, is an admirable compilation and *interests* the scholars much. As a proof, the larger boys were so much amused at hearing the younger scholars read, that when school was dismissed, *they all came to borrow a copy to carry home to read in the evening.*"

"*The Academical Speaker*, is a chaste selection denoting great taste and judgment in the compiler."—After stating his regret at the want of uniformity in the books used in N. Y. he continues "I have succeeded in establishing uniformity in my own school and have caused the introduction of the First Class Book, Blair's Chronology and Goodrich's History of U. S. into a few other good schools." April 30.

NEWTON FEMALE ACADEMY.

The Spring Term of this institution will commence on Wednesday, the 4th of May, under the superintendence of Miss REBECCA S. LEACH, in whose qualifications as a Preceptress, the Trustees have much confidence. Instructions will be given in all the English branches of Education, usually taught in Female Academies and High Schools—also in French and Latin.

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April 9. 4t.

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Mr Goldsbury proposes opening a private school at his residence in North Bridgewater, for the instruction of young gentlemen in the common and classical branches. He would be happy to receive into his family six in addition to those already engaged.

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ANTHON'S AINSWORTH'S Dictionary. A new abridgment of Ainsworth's Dictionary, English and Latin, with some important improvements and alterations. By John Dymock, LL. D. Edinburgh. With corrections and improvements, by Charles Anthon, Professor of Languages in Columbia College, New York. Just received and for sale by RICHARDSON, LORD & HOLBROOK.

April 23.

OLD COLONY PEACE SOCIETY.

The members of this society may obtain Peace Tracts, gratuitously, by applying to

CHARLES BROOKS,
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